

Vol. 4

NOVEMBER, 1930.

No. 11



PUBLISHED BY THE
SOUTH AFRICAN MISSION

of the

Church of Jesus Christ of Latter-Day Saints,

DON MACK DALTON, President South African Mission, Editor.

CLARENCE S. BARKER, News Editor.

Main and Grove Roads, Mowbray, C.P., South Africa.

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1830

CENTENNIAL YEAR

1930

Was the Earth Created in Six Days of Twenty-four Hours Each?

By DR. FREDERICK J. PACK,
Deseret Professor of Geology of University of Utah.

The recent cleavage of Christianity along the line of Modernism and Fundamentalism has revived interest in the long-discussed question of the age of the earth, more particularly the time involved in its making. The Modernist regards the account of creation outlined in the first chapter of Genesis as largely figurative and without foundation in historic fact, while the Fundamentalist accepts it as a literal representation of what actually occurred. The six creative periods, ordinarily interpreted as days of twenty-four hours each, are especially objectionable to the Modernist. On the other hand, he is not particularly opposed to the *order* of creative events mentioned in the biblical narrative, since it closely coincides with the chronology revealed in the geological record. The Fundamentalist, however, holds that the earth was created in six days of twenty-four hours, and regards the scriptural statement as sufficient for this conclusion.

Disinterested onlookers quite generally regard the attitude of the Modernist as equivalent to a denial of the biblical story, since the account, as it stands alone, is not readily adaptable to more than one interpretation, namely: that placed upon it by the Fundamentalist. Six creative periods are distinctly mentioned, each characterized by light and darkness—day and night. "And God called the light Day and the darkness He called Night. And the evening and the morning were the first day." Genesis 1: 5.

The Modernist, however, has the following scriptural argument in his favour: Inasmuch as the sun did not come into existence until the fourth day (Genesis 1), it is evident that the light referred to on the first three days, at least, did not come from the sun, and therefore, the "days" were not solar days. Moreover, in the second chapter of Genesis (verse 4) the entire period of creation is spoken of as a single *day*.

Then, too, the Modernist turns to the field of geology in further justification of his claims that the earth is extremely old, and, indeed, it cannot be denied that his conclusions are here perfectly secure, for the geologist has overwhelmingly proved that the earth has been many millions of years in process of creation.

Thus, the Christian world is confronted with a curious condition: The Modernist justifies himself in denying the scriptural story because of certain findings of science, while the Fundamentalist continues to accept it irrespective of scientific discoveries.

The Latter-day Saints are more than passively interested in this question, particularly in view of the fact that the biblical account of creation is repeated, nearly verbatim, in two of our recent scriptures, specifically, the Book of Moses and the Book of Abraham. Accordingly, it is apparent that if the biblical account is abandoned as unsound, the others are likely to fall under the same criticism, perhaps even more severe, for

the writings of Moses and Abraham are purported to be an outgrowth of modern revelation, and therefore, should be in strict accord with the scientific discoveries of our time.

It is instructive to observe, however, that the entire discussion is an outgrowth of the inadequacy of man's understanding, and perhaps also of the incompleteness of the biblical narrative. Thanks to modern revelation, the problem is in no sense disconcerting to the Latter-day Saints, for recent scriptures, which, by the way, appeared before the conflict between Modernism and Fundamentalism arose, offer a complete solution for it. Moreover, if Christianity had been willing to accept these modern scriptures, the conflict with all its misunderstandings and bitterness could have never arisen.

The Book of Abraham, for example, recites the account of creation essentially the same as recorded in the first chapter of Genesis, except that the various "days" are designated as "times." Then, after recounting God's admonitions to Adam in the Garden of Eden concerning the tree of knowledge of good and evil, Abraham parenthetically remarks that "*as yet the Gods had not appointed unto Adam his reckoning.*" (5: 13) In other words, the *entire* work of creation had been completed before the present system of measuring time was introduced. The conclusion is certain, therefore, that the six "days" mentioned in the first chapter of Genesis, also in the Book of Moses and the Book of Abraham, could not have been days of twenty-four hours duration.

In connection with the scripture last cited, Abraham makes it clear that the "day" referred to by Deity within which Adam would die, if disobedient, was a period of a thousand years, but he furnishes no clue concerning the length of the "days" mentioned in connection with the creation of the earth, except that they were not days twenty-four hours long.

The planet Kolob is described by Abraham as being "set nigh unto the throne

of God" with a period of revolution equivalent to a thousand years upon the earth, but he gives no information concerning the period of revolution of the planet upon which Deity resides, which might or might not be a measure of the term "day" as employed in the three accounts of creation. In the light of the following, however, even this would be of doubtful value.

The illuminating statement is recorded in the fortieth chapter of Alma, verse eight, that "*all is one day with God, and time only is measured unto men.*" To Deity, then, time is not divided into periods of equal or unequal duration—this is done only by man. To Him eternity is one day; in fact, to God there is no such thing as time—a condition extremely difficult to understand by finite man, but none the less true.

Incidentally it is interesting to note that the revelation of God concerning the non-existence of time antedated scientific discovery fully two thousand years. To-day the world is agog with the statement of Einstein that time does not exist, whereas, the Latterday Saints have known this since 1830, the year of the publication of the first edition of the Book of Mormon.

There are ample reasons for believing that the throne of God is therefore, that periods of darkness continuously illuminated, and, upon it are unknown. Such being the case, "all is one day with God." Speaking of New Jerusalem, the writer of the Book of Revelations says: "And the city had no need of the sun, neither of the moon, to shine in it for the glory of God did lighten it, and the lamb is the light thereof * * * And the gates of it shall not be shut at all by day; for there shall be no night there." (12: 23, 25).

In retrospect, it is not unreasonable to assume that whenever Deity completed a considerable part of the earth, he called his labour a "day," that finite man might in part understand his message, but with no thought that the term would be applied to the revolutions of the earth which was not yet completed.

Deity states that revelations are given unto his servants "after the manner of their language, that they might come to understanding." (Doc. and Cov. Sec 1: 24).

The Latter-day Saint has no part in the controversy concerning the origin of the earth. He knows that God is eternal, that he is the creator of the universe and that to him there is no such thing as time. He knows that God is omnipotent, that he works by natural principles, and, therefore, that the truths of science are equally as sacred as those of the Written Word, for both proceed from the same source.

No, the earth was not created in six days of twenty-four hours each. When viewed in the light of modern revelation, the biblical account of creation is not out of harmony with the findings of geology. There can be no conflict between these two great records, since both came from the Creator to his children.

The dimness of man's vision, influenced at times by his unwillingness to part with coveted tradition, is the basic factor in all problems where the truths of theology and the truths of science appear to be at variance.

Not Connected Up.

Desiring to purchase some electrical appliances, I visited the salesroom of a large establishment, and was gratified and amazed at the splendid display. There were lamps, some plain and others with gorgeous shades for table and desk; there were electroliers, ranging from the simplest pendant to the most massive of hanging clusters; there were call-bells in variety; there were electric irons, heaters and other utensils in attractive diversity. Having chosen a lamp, I turned the switch to test the distribution of the light; but lo, there was no light. The attendant told me that the lamps were there as an exhibit only, *but were not connected up*; which meant, of course,

that they were not in the circuit of the energizing current, which alone could raise the dark filament to incandescence.

I turned to the bells, but when I pressed a button I listened in vain for any responsive tinkle. And so with everything in the shop—pleasing to look upon, some pieces artistic, all suggestive of usefulness, but, as displayed, they were ornaments and nothing more, for *they were not connected up*.

As I left the shop I mused over the circumstance. A burning candle of tallow is worth more in terms of utility than the most elaborate of electroliers without the current. Then crept into my musings as a fitting parallel the spiritual description of minds and souls darkened and deceived by outward appearances while devoid of spirituality: "*Having a form of godliness, but denying the power thereof.*" (2 Tim. 3: 5).

Men may organize church congregations, and erect church buildings—from humble chapel to stately cathedral—but what are all such but elaborate externals if *they are not connected up* with the source of Divine wisdom and authority through the circuit of the Holy Priesthood?

There are numerous forms and varieties of outward godliness on display today, any and all of which may be of minor and temporary good through their appeal to human faculties and emotions, while lacking the vitalizing power of the Holy Ghost, by which alone can revelation come from God to man. Further, there are those who deny the possibility of direct communication from the heavens, perhaps not realizing that thereby they deny the very existence of a living personal God.

In the spring of 1820, Joseph Smith, bewildered by the dissensions of conflicting and contending sects, sought the Lord in prayer, to know which of the many was the true Church of Christ. He avowed that as he prayed a manifestation of indescribable glory was given him; that God the Eternal Father, and His Son Jesus Christ appeared in bodily

Presence and conversed with him. This is the Latter-day prophet's account of what followed:

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. . . . I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'" (Pearl of Great Price, p. 85).

How could it be otherwise in view of the long period of man-made sacerdotalism, during which the conception of a personal God had been darkened by the impenetrable umbra of human precept and dogma?

For centuries, sects and churches had been coming into being, to gratify the fancy of men—of many patterns, of strange and sometimes elaborate design, and all or curious workmanship.

Admitting the many current *forms of godliness*, I pray you give heed to the need of the *power of godliness*. The Lord has emphasized the distinction in a latter-day revelation relating to the essentiality of the Holy Priesthood, wherein He hath said:

"Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh." (Doctrine & Covenants 84: 20-21).

You say a hypocrite is behind you. You would not stumble over him if you were going forward and he were behind you. If you are stumbling over him he then must be ahead of you, if you are going forward. If he is behind you and you stumble over him, then you are going backward.—Bulgin.

Ten New Commandments for Modern People.

DUTIES TO CHILDREN FORGOTTEN.

By D. Morse-Boycott.

1.—*Thou shalt teach thy children self-control.*

I marvel at the weakness of parental training, or, rather, the lack of it.

Children stamp about in rage when they cannot get what they want, and parents tell them that they are naughty, and then go and buy them the ice-creams they have been screaming for.

Many a young life is made miserable, too, in office, workshop and school because the boss is nasty-tempered. Children who are naturally nervous suffer agonies.

2.—*Thou shalt teach thy children the marvels of sex.*

Children are immoral only because they have to pick up knowledge from other children. Parents are too cowardly to teach them. They forget their own childhood . . . conveniently.

If mothers instruct girls before the age of ten and fathers boys there will be no congestion of the divorce courts 30 years hence, no clamour for birth-control facilities, no dissemination of foul literature on the present scale.

Sex is over stimulated, and, as an anti-intellectual force, prevents many an adolescent from making good in the world. Bad habits, contracted innocently in childhood, become lifelong chains. Sex is the sort of secret that every youngster makes it his business to find out. And his parents think he is "innocent"!

3.—*Thou shalt not attach thy house to a garage; but to a nursery.*

It is sinful to dodge the responsibility and privilege of parenthood to be free to gad about the country in a car, or play golf, or attend to business. Besides,

couples who are deliberately childless lose a lot of fun. No joy compares with that of rearing children.

4.—*Thou shalt not steal. . . thy neighbour's reputation.*

More harm is caused by idle gossip than by anything else. Lots of suicides are caused by it. So are separations.

The sin of detraction—unkind gossip and criticism—is the last one that the good Christian ever tries to tackle.

5.—*Thou shalt use the gifts of God in moderation.*

We are becoming a temperate nation without restrictive legislation. But immoderation is still a snare. There is immoderation, for example, in pleading the necessity of teetotalism; immoderate recourse to drugs; immoderate attendance at the films.

There are times to feast and times to fast, but few strike the happy mean. Most avoid the fasting, except the poor. The modern man does not know how to fast. And he is a slave to tobacco.

6.—*Thou shalt not live for notoriety.*

The world is running after publicity, and the few who hate it will soon be magnificent copy!

But let us deserve it. There are some who get it for smacking mother's nose, or marrying half a dozen men, or breaking records, and their necks, by sitting on the branches of trees.

7.—*Thou shalt go to church.*

That sounds startling. People now say that they are attracted by Christ, but repelled by the Church. They dislike what they call "Churchianity." They forget that a frame has its uses.

There can be no complete picture of Christ, nor will there be a thousand years hence, without the frame of the Church. Christ created it. It was to be His means of reaching men and women and children all down the ages.

To throw stones at it because it has "failed" does not help. Folk should go inside and make it better. Once inside they might find that stained-glass win-

dows which look dull and ugly outside are really beautiful. Which is an allegory.

8.—*Thou shalt not gild the lily.*

The cult of the vanity bag is alarming. Painting one's nails and face might be forgiven, however, as a fad if it did not indicate a determination to attract attention somehow.

It is unhealthy to crave to be looked at. It is a vanity that has its roots in self-consciousness, and expresses a distorted mind, and false set of values.

Self-examination to find out one's sins and confess them and fight against them will do a woman more good than the constant examination of wrinkles.

9.—*Thou shalt not give way to vain superstitions.*

Fear of "hoo-doo" is not confined to negroes. There is many a motorist who would not dare to go out without his mascot; many an old woman (of either sex) who won't walk under a ladder; and the hotels have no Number Thirteen bedrooms.

And yet they think it is out of date to believe in the old God and the old serpent.

10.—*Thou shalt control thy speech.*

It gives me the "jim-jams" to hear what people say in front of little children. None of us would dream of throwing mud over lilies and orchids. But we do it every day—by "cuss words," or lying words, or hasty words, or, worse still, by careless example.

If we could treat our fellows as we treat children in our better moments, we should not need Commandments, ancient or modern. We should need haloes—and jolly well get them.

Give to your enemy forgiveness;
Give to your opponent tolerance;
Give to your friend your heart;
Give to your child a good example;
Give to your parents deference;
Give to everybody sunshine.

—*Life's Motto of Mary Jackson.*

Martin Harris' Dying Testimony Reported by man at his Side.

The last audible testimony of Martin Harris, one of the Three Special Witnesses to the authenticity of the Book of Mormon, given to William Pilkington on the 9th day of July, 1875, at his home in Clarkston, Cache county, Utah is described as follows:

I lived in the Martin Harris family nearly one year prior to his death. He used to talk to me very often on the rise of the Church. Scores of times he bore his testimony to me pertaining to the truth of the Book of Mormon. On the above date he bore to me his last testimony, as he died the next day.

When I entered the house he lay on a couch in the southwest corner of the room. I walked to his bedside and asked him if he wanted me. He said yes, very feebly. I could see he was dying, so I stroked his hair back and told him not to get excited and the Lord would strengthen his voice so that I would understand what he wanted to say to me. I had talked to him so many times prior to this that if I could get a word now and again I could tell by the movement of his lips what he was talking about. But I could not get that word, so I knelt down by his bedside and prayed to our Heavenly Father to strengthen his servant's voice so that I could understand what he wanted to tell me before he died. In kneeling I had my hand on his right arm as he was lying on his left side, with his head to the west. In attempting to arise from my knees I was in the act of drawing my hand from his arm when he shook his head. I accordingly stayed in that position wondering what he wanted. I then commenced to pray again and the spirit of the Lord whispered to my spirit that he wanted me to hold up his right arm while he bore his testimony.

I asked him if he wanted me to hold up his right arm while he spoke and he said yes. I did so and he once more told me:

I did stand in the presence of the angel of the Lord with Joseph Smith. I saw him descend from heaven. I saw the gold plates as he held them in his hands. I heard his voice. I saw the Urim and Thummim. I saw the breastplate. I also saw the sword of Laban. The brightness that enveloped him and us was so bright that I could plainly see the characters on the gold plates. I saw him ascend up into heaven. I heard the voice of God from the heaven declare that everything that the angel had said was true and that the Book of Mormon was translated correctly, and I was commanded by the voice of God to testify to the world what I had seen and heard. I was then overcome and cried out: 'It is enough! It is enough! Mine eyes have beheld the glories of God. Hosannah! Hosannah to God and the Lamb!' and fell on my face on the ground. When I came to, Joseph was lifting me up."

He (Martin Harris) died on the 10th day of July, 1875, at Clarkston, Cache county, Utah, aged 92 years.

(Signed)

WILLIAM PILKINGTON,
Smithfield, Utah.

—*Deseret News*, April 9, 1930.

Busy New York.

In New York city a child is born every four minutes. Nine million persons scramble daily for subway seats. Fourteen persons are married every hour. On the average for a year, 23 new buildings are put up every day and six torn down. New Yorkers and their guests eat 7,000,000 eggs a day. And how the human family loves amusement! There are 800 theatres in New York City.

The student of mankind is astonished at two things: How much the ignorant know and how little the learned know.

Has it a Meaning.

By Hugh J. Cannon.

Chinese guns shell U. S. gunboat;" "Crops ruined, stock killed by hot wave;" "Quake kills 500 on shore of Caspian;" "Typhoon floods 13,000 buildings;" "New eruption puts Italian city in panic;" "Russo-Turkestan, India and Tokio stricken;" "Swarms of moths put Italian city in total darkness;" "Reds execute 2,000 in Chinese city."

Even casual readers of the daily papers will recognize in the foregoing quotations a few headlines of recent date. These disasters have been pandemic. Trailing upon the heels of one appalling calamity, another just as bad, or even worse, follows. Floods and drouth, extreme heat or unseasonable cold, volcanoes and earthquakes, pests of various kinds, all have contributed to casualties which have taken enormous numbers of human lives and have destroyed property amounting to untold millions. One is bewildered by the frequency of these occurrences.

To add to the havoc of turbulent elements, men themselves are in a paroxysm of unrest and fear. The "red terror" is spreading over China, the most populous nation in the world. Ghandi's movement of "unarmed resistance" in India, the second largest country in the world in point of population, is causing England, and indeed all other nations, grave concern; for modern inventions have brought the world into such close relationship that a delicate situation in one country cannot fail to affect all civilized lands. There has been serious mutiny in Egypt. Italy and France are ready to fly at each others' throats; revolution is seething in several of the South American countries; and the whole world is viewing Russia's activities with grave distrust.

Complicated business conditions, for the exact cause of which no two analysts give the same reason; the alarming number of men out of employment and the consequent suffering in families; strikes and

the increase in lawlessness make the thoughtful person wonder what the end will be.

What does all this portend? Are these things danger signals which should not be disregarded?

It has always been the policy of this magazine to speak in sanguine terms—to establish hope and confidence. It stands for a Gospel of cheerfulness and peace. There are times, however, when, confronted by a condition and not by a theory, it is necessary to call attention to our situation, though the truth may be unpalatable. We believe that this is a day of warning and not a day of many words.

The well known illustration which the Master gave of the fig tree putting forth its leaves as a sign that summer is near seems significant to-day. A terse and vivid description of that which should follow the preaching of the Gospel by elders of this Church is found in a modern revelation recorded in Section 88 of the Doctrine and Covenants. The testimony referred to has now been given the world one hundred years:

"And after your testimony cometh wrath and indignation upon the people. For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand. And also cometh the testimony of the voice of the thunders, and the voice of the lightnings, and the voice of the tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people. And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh, go ye out to meet him."

In another revelation found in Section 45, the Lord says:

"And then they shall look for me,

and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off. But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the saints that have slept shall come forth to meet me in the cloud. Wherefore, if ye have slept in peace blessed are you; for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected; and the saints shall come forth from the four quarters of the earth."

EDITORIAL.

"Mowbray Mormonism, or The Cape Mormon Menace."

In this age of straight-forwardness of the press; in a day when editors and publishers are expected to print the truth and not to strangle facts; in a time when readers of the modern press may be presumed to receive enlightenment from the minds of editors and writers (whose business it is and should be to help the public out of superstition, prejudice and dilemma): In a period when men are supposed to be widely enough read and sufficiently informed of unbiased and correct history and modern conditions, by reason of books and literature at their finger tips—still isolated cases are found where editors permit their minds to delve into prejudice and falsehood for material to print. Now and then they seek to shower the public mind with the nastiness of an abused mentality, as a result of research in the gossips garbage can and of old questions which have been long since thrashed out by leaders of the world and discarded.

Clinging to the filth after the washing is over and insisting that unsoiled articles be again and again put into such refuse for cleansing as some would believe, a "tempest in a tea pot" was com-

menced a short time since when a nasty, asinine, sour, disgraceful, repugnant, malicious and deceitful article, entitled "Mowbray Mormonism" and advertised with placards and newspapers as "The Cape Mormon Menace" appeared in The South African Review, a weekly periodical in Cape Town.

The editor was called on at his office by President Dalton and Elder Vern D. Greene, one of the missionaries who was partly kicked out of his house when the man was tracted. With the attitude in mind to "Love your enemies, bless them that curse you and do good to them that despitefully use you," he was given more respect than the article would indicate he deserved. However, the matter resulted in this editor having some gospel truths explained to him, certain refutations were made and ideas cleared up. He also was invited to and accepted a luncheon engagement at Cumorah with President and Sister Dalton and the Elders, and also saw pictures of modern and ancient America. Things were found to be very much different than the article would lead one to think he believed. The whole thing resulted in the editor publishing in the same paper the following week, a reply flatly denying the spirit of the article, together with an explanation of polygamy as we look at it, written by President Dalton.

By way of observation it might be stated that a considerable amount of the reply was left out, and some parts altered.

The hand of the enemy was put to work for the Lord. That paper will reach homes the elders could not. Although the reproachful article may do harm to some, the reply and subsequent comment will in a measure make most of its readers think. Consequently greater enquiry and advertisement will come to the correct teachings of the gospel.

* * * * *

Since the above was written another such article reeking with falsity and shame for The South African Review has

been published. It has become very evident that this publication is cheap and is losing out in public estimation.

It not only has ridiculous and far-fetched and silly worded articles about the Mormons but many others.

Therefore, we should take these feeble attempts to slander and persecute us calmly, as from past history it is easy to see that good must result from such exaggerated ideas. The public is daily becoming better informed of the good in Mormonism. We have no fear of the results of slander and abuse among intelligent and fair minded people.

Our missionaries find adverse criticism stimulates interest in the work of The Latter-day Saints from whatever source it may come. To those who call us evil let us say with Whittier:

But, by all thy nature's weakness,
Hidden faults and follies known,
Be thou, in rebuking evil,
Conscious of thine own.

With Lowell we join in these words:
Evil springs up, and flowers, and bears
no seed,
And feeds the green earth with its
swift decay.
Leaving it richer for the growth of
truth.—D.

* * * *

Goodbye Elder Cutforth.

Elder Bertram C. Cutforth was honorably released on the 31st day of October of this year. After arriving in the mission field on the 12th day of March, 1928, he laboring in the land of South Africa for 31 months 19 days. He sailed on the Themistocles to Australia and New Zealand as he was born in New Zealand and desired to visit his birth place, and relatives. He thus will complete a journey around the world.

Elder Cutforth is comparatively a young man for the wonderful experiences he has had. His missionary labours were unique, in that he always tried to respond to the least wish or desire for others

which he thought would be good for them. Many will remember him for the things he did for them which others would not think to do. He laboured here with an abundance of love in his heart. His companions miss him more than others and join with President and Sister Dalton



Elder Bertram C. Cutforth.

and members of the Church in South Africa saying God bless you Elder Cutforth for the good you have done, and may your journey over land and sea to your home in Moreland, Idaho be one of safety and peace. May you find your loved ones happy and well and their numbers unbroken. He was Transvaal District President for eight months.—D.

* * * *

Welcome Smith and Gardner.

Two refined and intelligent young men, clean, virtuous and honourable, arrived in Cape Town harbour, on the 10th of November. What a wonderful blessing to this land. If every addition to its population were such the country would be better, more promises would be kept and there would be more faith in God and greater honor among men.

The two Christian gentlemen were Harold H. Smith, 19, of Snowflake, Arizona, a cousin of President Dalton, and Samuel Lorin Gardner, 18, of Blackfoot, Idaho. They left their homes in America; gave up all they had, and turned over to the Lord their time, energy, talents and ambition, to be used as those in authority over them might direct. Young as they are, yet their presence here silently speaks the message, that Mormonism influences the lives of its youth, for good. Makes mighty men of boys. The kind that mothers are proud of, that wives admire and that sweethearts should cling to.

Cumorah's Southern Cross welcomes them to this happy land, for the people of South Africa. It greets them for all members of the Church. It extends from their fellow labourers sweet companionship and brotherly love.—D.

MISSION NEWS.

Cape District.

"Cumorah," Main and Grove Roads, Mowbray: Elder Vern D. Greene, District President.

"Cumorah" was very happy to welcome home President and Sister Dalton and two boys after their tour of the mission of five months duration.

The Cape Centennial Conference commenced on Sunday the 26th October and ended on Saturday the 1st November—a full week of report meetings, plays, pageants and a fitting climax the Centennial Party, which was a very happy occasion full of real enjoyment. Although President Dalton had the privilege of cutting some wonderful creations in Centennial Cakes his last one could hardly be beaten for its beautiful decorations and splendid quality. Sister Lena Banfield was responsible for the decorative work, for which she is complimented. A special feature of the week's proceedings was the costumed pageant "Womanhood" by the Relief Society, a number

of friends and investigators as well as Saints taking part. The meetings were well attended, Sunday night session reaching the total of 84.

On Wednesday night the 29th October a farewell social was held in honour of Elder Bertram C. Cutforth and Brother John Walsh, the former who had just completed an honourable mission, left the following day for home via Australia, and the latter to join his wife and children in California. They leave with the good wishes of many saints and friends.

Bro. and Sister Geo. Kehl were blessed with a fine baby girl on the 25th October.

Elder Evan P. Wright left here for missionary labours in the Port Elizabeth Branch on the 4th November.

Elders John Henry Smith and Clarence D. Taylor, two new missionaries, started off on a country trip to Robertson on bicycles without purse and script. We believe they are breaking all speed records.

On Sunday the 12th October, Julia Auret Vigus and Albert Henry Schwenk were baptized by Elder Reuben H. M. Dix-Peek and confirmed by Elders Byron C. Peterson and Clarence E. Randell respectively.

Another Baptismal Service was held on November the 15th, when the following were made members of the Church: Brothers Cecil Stanley Harris, Harold Theodore Bailey, Holton Hurelus Wait, Standon Norman Wait and Sister Isa Morton. Elders Clarence E. Randall and Byron C. Peterson officiated. We have much cause to rejoice and welcome these brothers and sisters into the fold.

Transvaal District.

No. 395, Commissioner Street, Johannesburg: Elder Clare B. Christensen, District President.

Devils, skeletons and many other uncommon characters were present at the Halloween party held at "Ramah," October 31, and enjoyed by a record attendance. Elder Sutherland was very femin

ine on this special occasion. One unfortunate accident occurred, however, when Sister Joyce Engh fell and injured her spine.

Two more new members for the Centennial year were added, October 26, when Sister Eleanor L. Luke and Brother Matthew J. Van Eyssen were baptized and confirmed.

The busy ambition of the Relief Society sisters is being well shown by a new sewing machine they are purchasing to help the good work along.

Two cottage meetings at the house of Sister Mary Kruger and Brother Paul T. Harris were held last month.

The infant child of Mr. Hendrik C. Van Eden and Sister Georgina Smith Van Eden was blessed by President C. B. Christensen at fast and testimony meeting, November 2.

President Christensen and Brother Kenneth Engh made a short visit to Pretoria, October 6.

As the latest innovation, and it is anticipated a very successful one, the elders will hold street meetings on Thursday evenings by the Town Hall steps from 8.30 to 9.30 o'clock.

A pleasant visit with Brother Cornelious and family at Krugersdorp was enjoyed, October 21, by Elder Christensen. Thanks to Brother George Ganter, an interesting evening was also enjoyed by the elders at the Crown Mines engine room.

Elder B. C. Cutforth gave the elders a surprise visit, October 23, when he stopped at Johannesburg for a few hours while on his way to Capetown and thence homeward, from Rhodesia.

Brothers David Greenberg and Harry Spear, of Bloemfontein, also called at "Ramah," on the ambitious project of going around the world by push-bike. They anticipate the journey will take from six to eight years

Port Elizabeth.

No. 25, Chapel Street, Port Elizabeth; Elder L. Winslow Hurst, District President.

The past month has been a very busy one for the Port Elizabeth Branch. On October 15, President and Sister Dalton arrived to hold Conference. Elder Thomas Y. Wilson accompanied them from East London. The Conference meetings were all very successful, with a heavy attendance at each.

The big Centennial Party was held October 16, with a splendid Centennial cake as one of the features. The morning after the big party, three sleepy elders were roused by the Kafir girl bringing vegetables. Elder Hurst poked his head out of the door to see what was wanted, and the girl, seeing the remnants of the cake, wanted to know if "the Baas got married yesterday."

On October 18, Ernest Herman Doller was baptized by District President L. Winslow Hurst and confirmed by Elder Robert J. Evans.

The Daltons left for Capetown, October 19, and Elder Wilson returned to resume his labours as East London district president, October 20.

Another baptismal service was held, October 25, when Sister Marie Cathrine Haarhoff was baptized by Elder Hurst at North End Beach, being confirmed the next day, also by President Hurst.

Sister Humphries and family left for Aberdeen, October 26, to make their home. The elders and saints are sorry to see them leave, but wish them the best success in their new home.

Street meetings on the Market Square were resumed, Sunday, October 2, following the regular evening service.

Elder Evan P. Wright arrived from Capetown, October 6, to resume his missionary labours. He is replacing Elder Evans, who left for East London a week later, to Labour there with District President Wilson.

"The only way to get anywhere is to start from where you stand."

"People answer the Lord in the flesh when they obey His law."

East London.

No. 95, St. George's Road, East London; Elder Thomas Y. Wilson, District President.

Conference was celebrated at East London by having seven added to the fold. The first baptismal service was held at Queenstown, Friday, October 10, when a happy group gathered around a private swimming bath and the following were baptized by Elder Thomas Y. Wilson: Samuel (George Marcus, Sr., Mary Magdalena Hattingh Marcus, Samuel George Marcus, Jr., Louisa Anna Marcus, Lucas John Marcus and Johanna Elizabeth Marcus. They were confirmed in the Marcus home by Mission President Dalton and Elder Wilson, following which the sacrament was administered and testimonies were borne by President Dalton, Sister Dalton, Elder Wilson, Sister Street and Brother S. G. Marcus, Sr. Added cause for rejoicing came the following day when Brother Melvin Ivan Kukard was baptized by Elder Wilson in the Blind River, East London, and confirmed Sunday afternoon, October 12, by President Dalton.

During their one-day stay at Queenstown, President and Sister Dalton visited as many as time would permit, and were happy to dine with Mr. and Sister Street.

The first big conference feature which greeted President and Sister Dalton and family after their arrival in East London, Saturday morning, October 11, was the Centennial Party held at the home of Brother and Sister C. H. Jubber, Saturday evening. The cake, which was made by the saints and investigators, had 100 birthday candles fitted in special holders, while the icing, done by Brother James Jubber would make even a professional baker envious. Although on the young side, Brother Melvin Jubber proved a worthy competitor to President Dalton as "champion cake eater," though everyone had difficulty saying "enough" of the delicious slices.

The two Conference sessions on Sunday were well attended, especially the afternoon meeting when two pageants, "Eter-

nal Womanhood" and "The Gospel Story" were enjoyed by the 44 present, being one more than the previous record. Had it not been for illness the attendance would have gone over the 50 mark.

At the afternoon session, Brother D. C. Lancelot Jubber was ordained a deacon by President Dalton and Brother Harry T. Jubber was ordained a deacon by Elder Wilson.

During President and Sister Dalton's stay in East London, Brother and Sister C. H. Jubber kindly accommodated them, which was greatly appreciated. The Dalton's, together with Elder Wilson, left for Port Elizabeth, October 14, to hold Conference there.

On the way back to East London, October 20 to 23, Elder Wilson enjoyed three profitable days at King William's Town tracting and visiting friends.

Brother Reaford Futter sustained a fractured ankle last month, through the scaffold on which he was working giving way. He had a miraculous escape and is recovering nicely, though at present still having to use crutches.

Walter Athol Doyle, infant son of Mr. and Sister A. T. Doyle, was blessed, November 5, by Elder Wilson.

East London saints and friends were delighted to welcome Elder Robert J. Evans, who came in the middle of October from Port Elizabeth, to labour in East London.

During the visit of President and Sister Dalton at Queenstown, Sister Maude Street was put in charge of the Relief Society work at that place. In a short while it is expected that regular Relief work will be accomplished by reason of the able leadership of Sister Street.

* * * *

Kimberley District.

No. 34a, Old De Beers Road, Kimberley: Elder Herman J. Smith, District President.

Elder Bertram C. Cutforth paid a short visit to Kimberley, October 25, on his way to Capetown and thence home to America. Elder William H. Brummer

made a trip to Rhodesia and South West Africa, October 28 to November 10, labouring in these new fields with Elder George C. Maw.

A four-days' pleasant visit to Bloemfontein was enjoyed by District President Smith, November 4 to 8.

With the kind assistance of Mrs. Johanna Green and the other members, Sister Janetia E. S. Brummer, president of the Relief Society, now has the sewing work well started.

Attendance at meetings has been growing lately, with several new investigators attending and a number of others showing much interest.

* * * * *

Bloemfontein District.

No. 154, Monument Road, Bloemfontein: Elder Clarence B. Spear, District President.

A large and successful charity social and dance was held by the Relief Society and Mutual Improvement Association, October 25, in the Sons of England Hall, St. John's Street. The first Hilton troop of Boy Scouts assisted in the sale of tickets and also aided at the social. Brother Alex Greenberg, as president of the M.I.A., opened the function and introduced District President C. B. Spear, who congratulated the Relief Society and M.I.A. on the success of their efforts and stated that the former was the first women's society, officered by women, organised in the world; he also pointed out that the Young Ladies' M.I.A. was organised before the Young Men's, showing these works to be just a few of the achievements of Presidents Joseph Smith and Brigham Young. In conclusion he thanked all present for their support. A programme of musical items and songs was next given, also two sketches by the Rover Comedians, "Billy and Ernest" of the Fourth Hilton Crew. Refreshments and dancing concluded the programme.

President Herman J. Smith paid a visit to Bloemfontein from Kimberley,

November 4 to 8, tracing and renewing his acquaintance with the saints and investigators.

The Relief Society is now planning to hold a sale of work in the Market Hall at the end of November.

* * * * *

Natal District.

No. 74, Cromwell Road, Durban: Elder Clarence S. Barker, District President.

Three new members were added to the Durban Branch, November 2. Brother Frederick Ernest Knickelbein and Sister Johanna Susanna Vogt Knickelbein, formerly of King William's Town, were baptized by Elder A. Kay Berry in the Umgeni River. They were confirmed the same day in Sunday School, the former by Elder Berry and the latter by Elder C. S. Barker; Dorothy Irene Cynthia Knickelbein, young daughter, was also blessed by Elder Berry.

Relief Society work has also shown a great deal of promise, much excellent work having been done by members and investigators during the past month. Sister Nellie Magdalena Hayden was sustained as president of the society, October 29, succeeding Elder Barker. The first Postum sale in connection with a regular meeting was held November 5, in the home of Mr. and Mrs. Getaz, the sum of five shillings being raised. Sister Moore is to be commended for her good work on the refreshment committee. Thanks are likewise due Mrs. Canning, an investigator, and the other sisters for their capable assistance in the sewing and general work.

A real championship for the "Mormon's" was won, October 17, when young Bertie Hayden, son of Brother and Sister Barney F. Hayden, won the mosquito weight boxing title of Natal. The victory came after a hard-fought contest with a larger opponent which brought out every ounce of Bertie's "Jack Dempsey" qualifications.

Brother Henry J. Trestrail was set apart as Sunday School superintendent,

October 5, with Sister Gwendoline Tres-trail, secretary. With good team work throughout the branch an excellent Sunday School is assured.

Sister Anne S. Dunbar suffered a slight stroke recently but has shown a remarkable recovery. Sister Anna Wade, of Jacobs, has also been quite ill.

* * * * *

Rhodesia District.

Bulawayo, Post Restante; Elder George C. Maw,
District President.

Two inspirational baptismal services, cottage meetings, the showing of the Book of Mormon slides, one of the times being at the home of Mr. and Mrs. Waterworth, where some of Bulawayo's influential business men were present, together with many invitations to "tea" and many new friends, added much to the interest of the work in Rhodesia last month.

The first baptismal service took place October 12, in course of an enjoyable four-day visit by Elders Maw and Cutforth with Brother and Sister du Ploy and family, 62 miles out of Salisbury. Anna Susan Duploy and Violet Duploy were baptized in the Mazoe River by Elder George C. Maw.

From Salisbury, Elder Maw proceeded to Bulawayo, where he arrived October 16, and laboured by himself until October 30, when Elder William H. Brummer arrived from Kimberley. Elder Cutforth in the meantime left for Beira and proceeded to Capetown en route to his home in America.

On Wednesday, November 5, Elders Maw and Brummer left for Shangani, South West Africa, to pay Brother and Sister Jubber and family and Mr. and Mrs. Viljoen a visit. Arriving at the station at 3.30 in the afternoon, they were soon on their way to the farm on two "push and pull" bikes they obtained. Numerous inclines with sand a foot deep in places, not forgetting a strong head wind and Rhodesia's smiling hot sun,

made them both think their visit should be appreciated, before the seventeen miles were covered. The visit was appreciated and enjoyed by friends, saints and elders, and on the last day, November 7, Brother Wilhelms Viljoen and his wife, Sister Johanna Hendrina Sophia Anuandale Viljoen, ages 70 and 63, were baptized in the waters of Fern Creek. The elders decided they preferred the light of the full moon to that of the sun for their return to the station, so at 10 p.m., after saying good-bye, they started on their way, arriving back at the station in the early hours of the morning, shortly before the train arrived.

After returning to Bulawayo, and spending the day there, both Elders left for Kimberley, arriving November 10. Elder Maw is making short visits to Kimberley, Queenstown, East London, King William's Town and Port Elizabeth before sailing for home via East Coast, from the latter port, November 30.

Many gospel friends were made in Rhodesia, Bulawayo in particular, during the more than two months the elders have been stationed there. Interesting and favourable articles on the "Mormon" people have appeared in Bulawayo newspapers.

With the departure of Elders Maw and Brummer, missionary work in Rhodesia will cease for the present.

No one knows they have the true Church except those who belong to the true Church.

* * * * *

A farmer apparently throws away grain, when planting, but sacrifices it, because of his faith that he will reap returns. So also with tithing. We throw it away seemingly, but do it with the faith that we shall reap returns in blessings and rewards. One is no more a mystery than the other. Then why not pay tithing with the same faith that we sow seed.

Appreciation.

"When the Southern Cross comes to hand we find it one of the Gospel Jewels that is scintillating at the farthest point from the center of the Church, doing its part with the humble missionaries to carry the tidings of great joy to the good people of South Africa."

"During the bitter strife of working in California, the land we have learned to love with its mild climate, oranges and sunshine, when the Southern Cross comes to our home we pause long enough to read it and follow you in your trips up country and my mind wanders back to the happy days that was spent in the South African Mission as a humble missionary spreading the gospel of Truth to the good people of The Cape, Port Elizabeth, Uitenhage, Queenstown, East London, Bloemfontein, Kimberley, Johannesburg and Pretoria."

"Sister Hewlett joins me in sending Gospel love and very best wishes to the Saints and many kind friends, not forgetting Sister Dalton and yourself and the Missionaries. Enclosed find my check for subscription."

FRANKLIN J. HEWLETT.
1526, Cleveland Road,
Glendale, California.

* * *

Brother Hewlett was a former Mission President of the South African Mission. His memory still refreshes the thoughts of many in this land.

"The August number of 'Cumorah's Southern Cross' has just reached me from South Africa. I wish to congratulate you upon the fine appearance of this issue and not only upon the fine appearance but upon the excellent material that has gone into it"

"I shall be glad to use some of this material in my public talks."

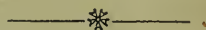
After some very nice comment on the articles in that issue there is the following: "Again let me compliment you on the excellence of this publication, particularly of this number of August 1930, and to say that I think it is the finest kind of a missionary for that country—South Africa."

"Sincerely your gospel brother and friend."

RUDGER CLAWSON.

* * *

President Clawson is president of the Council of the Twelve Apostles. His judgement and wisdom is of immense value to the Church and the world, therefore "Cumorah's Southern Cross" feels highly honored in having this great man voluntarily make such comment.



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